TOWN & COUNTRY CHURCH

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The Long Pastorate

JOHN W. HARBAUGH

• It was a hot July afternoon and I will never forget the anguish that sprang into my heart as I heard the words uttered by a little girl just past five years of age. "Daddy, some day we will have enough money to buy an ice cream cone, won't we?" We were walking home from town, a distance of almost three miles. I had promised her that when we started home I would buy her an ice cream cone. The necessary purchases amounted to more than I had expected and I found myself with but two cents in my pocket. Not only would we have to walk but I had to break my promise to her. I looked down upon the tired, hot little face and in spite of the beads of perspiration, there was a brave little smile as she went on, "Don't feel bad about it Daddy, I do not mind so very much."

I remember that I said, "Yes dear, some day Daddy will buy you a lot of ice cream." Now for the bitterness. For her that day never came. There was no money for ice cream that summer and in October she was gone with my promises unkept forever. I tell this to let you know that what I write was not prepared in the spirit of condemnation of my brother pastors. I think I know a little of what some of them must pass through, and I want you to believe that what I say is in the spirit of love.

Reasons for Short Pastorates

There are many forces making for short pastorates, and perhaps all we need do here is to mention them. Some men are starved out. The freshness of our work wears off. There are always people in a congregation who like a minister for a short while only. When they lose interest, the minister loses his courage or his zeal for working with that group. Every preacher has a barrel, and uses it. I know one who does. But excessive use of the barrel soon leads to the bottom and to an end of creative work in sermonizing. Adjustments are sometimes difficult, and it is only human sometimes to go to new pastures rather than work at difficult human relations.

Pastor Must Know Church

This leads me to consider the advantages of the long pastorate. Every church should have a long-term program. Such a program cannot be completed in a one or two-year pastorate. The man who insists upon changing everything in a church the first few months of his pastorate is asking for trouble. Changes should be exceedingly few until the man has been on the field long enough to know why and how those changes should be made.

A short-term pastor cannot work by such a method. He is compelled to follow a hastily conceived and often unwise program, or he must work without any definite program, or he must leave the church in the midst of a program that was his baby and is then apt to be an orphan or at least a step-child when his successor arrives. A pastor must know his church as he builds his program.

Church Must Know Pastor

Likewise the church must know the pastor. He must have the confidence and love of the membership. Such confidence, such love is not like a mushroom, grown in a single day. It comes as the result of the sharing of many experiences. Experiences of joy and of grief. The people must feel that the pastor loves them, not for what he might get out of them but for what they are. They must know that as he condemns their shortcomings, he loves them in spite of those shortcomings.

The man who changes pastorates every two years never experiences the richness of such confidence and love. He never knows the real strength of the "Tie that Binds." "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as

his own soul." When this has taken place a pastor can really lead his people in the Lord's work.

Establishing Leadership

A pastor needs time to establish himself as a leader in the community. I think of the command of Peter: "For so is the will of God, that by well doing ye should put to silence the ignorance of foolish men." A pastor cannot do that in a few months time. He can do it over the course of years.

I worked, as a young man, in a printing establishment in Colorado Springs. James Franklin was then pastor of the Baptist Church. One of the foremen in the shop once said to me, "John, I do not pretend to be a Christian. It might often seem that I have but little use for the church. But I know, and you know, that James Franklin has something that I do not have."

That man was not a church attendant but through the years he had watched the ministry of that pastor. I said through the years, for it takes the cumulative effect of years of Christian living for a man to leave his mark upon a community, and surely that is a part of the responsibility that comes to every preacher.

Attitudes of Pastors

A man should come to a church feeling that God has sent him there and that God wants him to stay there until given notice to the contrary. It may be that I am old fashioned, but I believe God will let me know when I should leave Samaria for the desert road toward Gaza.

A church, no matter how small, should never be looked upon merely as a stepping stone to a larger field. The opportunities of the smallest church challenges all of the wisdom and skill that you and I possess. God may call many of us to larger churches, but only after we have put everything we have into the task He gives us now.

The remark of a young woman brought to me one of the most heart-searching moments I have ever experienced. I had baptized her as a girl of eleven or twelve some eight years before. Now I was leaving the church and as she told me goodbye she said, "Of course I am going to miss you, Dr. Harbaugh, for you know, you are the only pastor I have ever had." I went to my home and I thought not only of her but of the other young men and women who had never known any pastoral care apart from that which I had given them.

I kept repeating the statement she had made, "The only pastor she had ever had," and I kept saying to myself, "What kind of a pastor have I been?" That church would not be called a large church. I have never been pastor of a large church. However, that night I felt that the challenge that church had offered through the years was far beyond any ability of mine to meet. There is no such thing as a small task in the service of our Christ.

Fields of Westtown Friends School, Westtown, Pa.

Pray Harder and . . .

One final word. When I was asked to account for the fact that the length of my pastorates had exceeded that of a number of our pastors my reply was that I did not know the answer. When pressed to give my technique I said I had no technique; the only thing I knew to do, when the going became rough, was to pray harder and try to keep my mouth shut. Every pastor knows that disagreements and misunderstandings come. The older I become the more I am convinced that we are often misled by Satan to fight over some policy that we mistakenly call a principle.

The other day I received a letter from a young woman of my church. She is teaching school, and since there is no Baptist church in the community attends the church of another denomination. I quote from her letter concerning the pastor of that church: "Rev.————is a fine man and a hard worker but I can see why he has so much trouble with his people. He is one of those rash, outspoken men who have definite ideas of their own. Besides that he talks too much about the lambs of his fold."

I am afraid that description fits too many of our pastors. I realize it is not easy to find the solutions to the misunderstandings that arise in church work. However, I know two things we ought to do. We ought to pray more and talk less about any difficulty that might arise between us and some of our people. In every pastorate I have ever held there were men who did not understand me in the early years of the pastorate but who were loyal supporters before I left. Let me make myself clear. To say that I have no enemies would be false; to say that I have made no mistakes would be a lie.

Out of the experiences of my pastorates I am sure that Paul gave us the correct instructions for dealing with opposition in our churches when he said, "Be not overcome of evil, but overcome evil with good." Yes, any pastor that would seek to ride out the storms that sometimes break upon us should learn to pray harder and try to keep his mouth shut.

Your Harvest Festival

• Have you overlooked ordering *An Order of Service for a Harvest Festival?* If you have, you may still secure copies from your denominational board or from the Department of Publication and Distribution, National Council of Churches in the U. S. A., 297 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $2.60 for each 100 copies.

Wheat Farmers and their Neighbors

SHIRLEY E. GREENE

• Do the principles of our Christian faith have a bearing on the way we conduct our business? Answering a tentative "yes" to this question, a little group of North Dakota wheat farmers and their neighbors recently held a series of meetings to discuss the specific question: "What Does it Mean to be a Christian Farmer in the Northern Great Plains Wheat Area?" Their conclusions are embodied in this report.

Stewardship

Recognizing our obligation as Christian stewards, and recognizing the land to be a trust given us to use as Christian stewards, we will so farm that as much will be produced as possible, consistent with the best conservation practices as accepted in our community, and in such a manner that when we pass our "talents" on to the next operator, the land will be in better condition for producing than when we received it.

We believe in farming as a way of life and that the family unit is the first consideration. We believe that the family-sized farm, where management is by the family and the greater amount of labor is furnished by the family, fits best into the concept of a Christian farmer in the Great Plains area.

We believe that a Christian farmer should be an owner operator. He should operate a farm large enough to provide a satisfactory standard of living, pay operating expenses, and provide a reasonable reserve for the payment of debts, emergencies, and for the education of the youngsters.

The farm should not be larger than required to provide these essentials, because a Christian farmer recognizes his responsibility to the community. He wishes that community to contain as many families as it can support under the standards listed above.

We conceive the community to include a trade area. We believe the family farm and a community of family-sized farms are more desirable than the larger "bonanza" type farm and farm community because they support more local business enterprises; provide a richer community life and better standard of living; support more and better schools, more and better churches, more social and recreational activities; and enhance many other values high in the estimation of Americans.

Diversification

We believe that a Christian wheat farmer in this area of the Great Plains should not be a one-crop farmer but should be diversified. Diversification provides more sources of income than the single enterprise; it provides more opportunity for the whole family to contribute to the production of goods, and thus develops human resources; it actually cuts cost of operation and therefore makes for greater efficiency.

Diversification more nearly approaches the ideal operation for the restoration, conservation, and utilization of our natural resources.

Above all, a diversified economy ties the family to the soil and the locality and retards the seemingly growing tendency toward "romance" farming where the farm work is concentrated into five months and the balance of the year is spent elsewhere.

Marketing and Purchasing

The Christian farmer in the Great Plains Wheat area should be affiliated with some farm organization. It is only by united effort and a group approach that he can become vocal in the matters of legislation and policy formulation at higher levels than the local community.

Agriculture is the greatest industry of the country and yet is the only large producing field that does not have the "say" of how and for what price its product will be marketed.

The voice of the Christian farmer must be heard through the groups to which he belongs. These may be his cooperative, his farm organization, or his political party. It should be all three. The Christian farmer must be more than a passive member if he expects to keep his organizations democratic.

Photo by Philip Gendreau, N. Y.

Wheat Field

We believe that cooperatives, both of the marketing and the purchasing type, are available to the Christian farmer because they charge market prices, but return to patrons in cash or stock the margins between cost and selling price.

Cooperatives enable individual producers and purchasers to attain more orderly and efficient marketing and purchasing than is possible when each individual makes his own contract with the market.

Through their guarantee of fairer prices paid and asked, cooperatives provide greater security for their members and by such security spread greater purchasing power through their membership.

The Government

We believe there must be a certain amount of government control to achieve equitable prices and to sustain what would be considered an "ever normal granary" principle. There is nothing basically wrong with government aid to the farmer by securing to him cost of operation. But in accepting such security the farmer must likewise be willing to accept some limitations on production. Without the one the other cannot be justified.

Although we do not know enough about International Trade to make very positive statements, it certainly seems to us that the United States must surely have a responsibility towards the rest of the world and especially the hungry part of it.

Is there a Christian way to farm? This group of the Northern Great Plains wheat area stands ready to cooperate with pilot groups in any part of the country who honestly desire to submit their own farming practices to the searchlight of the Christian conscience.

Blacksmith Sells Paintings

• In New Carlisle, Ohio, Clarence Klatt, a blacksmith who has taken to painting, made an exhibition rack for his oil paintings from a section of fence rail which he also made, it is told in *American Artist.*

Group Ministry

DOROTHY ALEXANDER

• In southern Iowa there is a section of rolling farm land. This is Warren County with its numerous problems and tremendous possibilities.

The soil here is not the rich treasure for which Iowa is known, for through the years it has become increasingly thin and eroded. As the land became poor, much else in the country declined with it, the church included.

For twenty years previous to 1946, twenty-one rural Methodist churches in Warren County steadily lost strength and influence. Most of them were served during this time by students attending Simpson College in Indianola, the county's one urban center. Failure in leadership can hardly be blamed on the students, for it was usually necessary for them to serve from three to seven churches on one circuit in the midst of academic work and frequent financial difficulties.

Organization

Four years ago, Gene Carter, a former Simpson student, had a vision: why not have a group ministry? By gaining the support of the Board of Missions, the annual conference, and the college, he was able to organize fourteen rural churches into the Warren County Group Ministry. Oh, it wasn't easy or miraculous. It meant long hours of hard work. Mistakes had to be corrected with patient effort which far outweighed the original cause. Kinks that arose from supplying transportation for fourteen churches or in doing required secretarial work for such a group had to be ironed out by the determined process of trial and error.

In spite of it all—or perhaps because of it—churches grew, and prospective ministers were trained. With a budget last year of $18,000 some twenty-five students made 3,089 pastoral calls, preached to an average of 329 people each Sunday, and met with 284 young people each Sunday evening.

The "project" is four years old now, and much of the novelty has worn off. It's a going concern though, and many an Iowa farmer firmly believes in it because he knows what the Warren County Group Ministry has meant to his family and his community.

—From *The Rural Church*

Only a Voice

• The successful radio minister realizes he is only a voice when he is on the air. He may be a handsome robed prophet when he appears in his own church on Sunday morning, but when he broadcasts he is only a voice. Radio communicates through sound alone. It seeks to reach the total person, but can do it only through the ears.

The voice is more like the real person than anything else about him. The voice is more the real you than anything else about you.

Good radio speech recognizes that the voice is the thermometer of the emotions. It betrays the speaker's balance or lack of it. The voice quickly and surely registers joy or sorrow, love or hate. Indifference is reflected in a voice. Interest registers in a voice.

"I am the voice of one crying in the wilderness, Make straight the way of the Lord." It was John the Baptist who said that. Every minister who broadcasts the Gospel may say it again and again. The voice may not have the commercial quality of a radio announcer, but it can have the spiritual quality and uniqueness of inspiration. In radio, the broadcaster is only a voice.

—CHARLES H. SCHMITZ

Opening the Polls

• One New England town opens the polls on election day with prayer. Priest or preacher, at the invitation of the moderator, stands before the ballot box to say, "Let us pray." An officer of the law on duty when prayer was offered said: "We used to have trouble here on Election Day, but in the three years that the polls have been opened with prayer, we have had order. I like it this way."

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Methodist Town and Country Conference

C. RALPH ARTHUR

• The Methodist Church convened its second National Town and Country Church Conference at Sioux City, Iowa, in July. Nearly 2,000 delegates, including Bishops, district superintendents, pastors, laymen, officials of all church boards and agencies, and other professional rural workers, gathered from all over the United States. Bishop Charles W. Brashares of the Des Moines area was the chairman of the Conference. Dr. Glenn F. Sanford, superintendent of the Department of Town and Country work of the General Board of Missions and Church Extension, was secretary.

The delegates convened to study the responsibility of the church in rural America and to plan for a "Christian Advance in Town and Country." Emphasis was placed on the interdependence of the church and the social, economic and industrial aspects of the rural life it serves.

The Speakers

Bishop Brashares, the keynote speaker, set the stage for the Conference in an address, "Dust and Destiny," which was broadcast nationwide by the Columbia Church of the Air. Other speakers included Dr. Arthur Raper and Dr. Carl C. Taylor of the Department of Agriculture; Murray D. Lincoln, president of CARE; Bishop Gerald H. Kennedy; Rev. Dutton Peterson; Miss Katherine Lenroot, chief of the U.S. Children's Bureau; and Professor Charles M. McConnell of the Boston School of Theology. All of the speakers emphasized the important role of the church in the creation of a Christian rural culture.

The three-day program included round-table discussions under the direction of Miss Marjorie Minkler, head of the Town and Country Division of the Woman's Section of the Board of Missions. The panels considered three very practical subjects: "The Rural Church in Community Development," "Cooperative Plans for the Rural Church," and "The Church's Responsibility for all People." Twenty persons who had had some actual experience in these fields took part in the discussions.

Churches Visited

An outstanding feature of the Conference was the deployment of "Good Neighbor" teams to the churches of the area to help plan more effective local church programs and to give them the message of the Conference.

More than two hundred teams, using nearly 1,500 of the delegates, visited the churches of the four states and thirty-nine counties within a radius of eighty miles of Sioux City. Each team, consisting of both pastors and laymen, conducted the Sunday school and church service and led discussion groups on various phases of the church program in the church visited. The church provided "dinner on the grounds" for the guests and its own members. Dr. Rockwell C. Smith, chairman of the committee in charge of the Sunday services, reported that 26,000 people were reached during the day.

More than 5,000 people from all over the area surrounding Sioux City gathered for the mass meeting held on Sunday night in the new arena at Sioux City which is said to be the largest in the mid-west. Dr. Earl Harper, professor at the University of Iowa, led a "hymn sing" at the mass meeting.

Time to Act

The Conference was divided into seven study groups to study the program of the Methodist Church and suggest means for the creation of an effective rural program adequate to minister to today's people and their needs. Dr. Raper, using charts and graphs, pointed to the trends which have made rural America quite different from what it was twenty-five to fifty years ago.

The Conference agreed that the responsibility of the church has changed accordingly and that a new and more complex ministry is needed

if the rural church is to remain a vital and effective rural institution. Some of the specific points raised by the study groups follow:

Stewardship. Soil erosion was scored as a sin and the study group on Stewardship called on Methodists to be better stewards of all resources entrusted them by God. This call went beyond church collections to the stewardship of land, natural resources, health, recreation, education and into all areas of life. A definite program of Stewardship Education was recommended for adoption by the churches.

Community is Parish. The study group on Community told the delegates that the whole community is the parish of the church, and consequently a membership list is relatively unimportant in defining the responsibility of the church. The Church was urged to take leadership in rebuilding rural communities by helping Christian families settle on the land, and by leading out for improved medical care, education, recreation, and other community development programs.

Leadership. The study group on Leadership made strong proposals to the Conference for a better and specially trained ministry for the rural churches. The committee asked the Church to remove the stigma placed on rural work, to pay rural ministers a living wage, and to make long-term pastorates the rule and not the exception in order to get and keep the proper pastoral leadership in a parish long enough to do constructive work. This group also took cognizance of the severe ministerial shortage and asked the Church to initiate a program of ministerial recruitment.

The committee asked for more use of lay leadership and for better training opportunities for laymen. Laymen are being used effectively to assist pastors and in many cases to supply charges as pastors, the group reported. The committee also asked for more widespread use of women rural workers.

Family. The study group on Family concentrated on working out a program to strengthen family life in the rural areas. Miss Katherine Lenroot told the committee that the church should make a concentrated attack on such problems as maternal and infant mortality, child labor and the inequality in education and medical care between rural and urban families. The committee declared it was the job of the church to help preserve family solidarity in a day of transition.

Worship Center at Sioux City

Photo by Earl H. MacLeod, Chicago, Ill.

Cultural Arts. Bishop W. Earl Ledden, chairman of the group studying the use of the Cultural Arts in the program of the church, reported that architecture, drama, music and painting have played an important role in the growth of the Christian church. The committee pointed out that too many rural churches are poor examples of design and are often poorly landscaped. This committee also considered means of improving the musical program of the rural church. The more widespread use of drama and painting in the church program was emphasized.

The Local Church. The committee on the Local Church studied more than thirteen phases of the church program and made recommendations for the creation of a well-rounded rural church program geared to today's needs.

There is no doubt that the second national meeting held by the Methodist Church to consider the place and importance of the rural church and its ministry to rural America is one of the most strategic Methodist meetings of this century. Its impact will be felt upon the Church for many years to come through its influence upon the planning of church boards and agencies as well as through the improved standard of work done by local churches and ministers.

Brethren Work Camp Projects

• A tour through some of the European countries was taken by Church of the Brethren work campers this year before the acutal work camps began. The tour group spent approximately three weeks visiting Brethren Service work, peace leaders, contemporary and international centers, and historical places in Holland, France, Germany, Switzerland, Italy and Austria.

The work camps started in the various European countries on July 13th and lasted until August 17th. All of the projects were designed to lend a helping hand to those in need, and to restore the people's faith once more in God and mankind. All of the campers were given a special invitation to attend the European Annual Conference in the Black Forest of Southern Germany.

Interchurch Service In Greek Villages

• The purpose of the project, known as "Interchurch Service in Greek Villages," is to provide practical assistance in a time of need, and to demonstrate Christian fellowship and solidarity. To start this work two veterans of the Brethren Service Commission's voluntary relief program in Germany were sent to survey the relief needs of northwest Greece and to set up a program of ecumenical projects which other Christian churches around the world might want to support.

Delvinakion

Delvinakion is the largest in a group of thirty-three small villages and, like hundreds of other villages in northern Greece, years of warfare had taken a heavy toll in property and installations. Most of the villagers had lost all household furnishings, crops, farm animals and equipment through warfare and neglect during the absence of the owners. Late in 1950 most of the villagers returned to their shattered homes and began to start their primitive lives all over again.

The village people worked very hard. One young man, who had been most willing of all the people, made a statement that it took foreigners to come and show them the way to do their job, and now they would work harder, because it didn't seem to be as big a job as they had expected.

This village has a wonderful valley with many undeveloped resources. It has a large spring which could be used to irrigate much of the valley. It has forest land and stony mountains which need to be planted with trees. If we can succeed in this first project, then we will have won the confidence of these people, and will be able to work with them on many things. They are wonderful people and willing, when they know what to do, but they must be shown and taught better methods if they are to have a decent life. This is the job of Christians. The people of Orenon, Kserovalto and Pontikates will not forget the helping hand from Christians from other lands.

Roupsia

Another village which has been most cooperative is Roupsia. It has undergone the same occupation experiences as Delvinakion. The civil war divided villages and families, all the people were evacuated from Roupsia and nearby villages and were taken to the larger cities with few belongings—most of their personal belongings were taken by the rebels who occupied the villages. Likewise their sheep and goats were lost and either the rebels took their horses and mules or they were taken by the different armies.

Roupsia is a village of forty families and at present there are 117 people living there. There are many houses under repair and some which were damaged too much for repair. The village has no first aid supplies and the nearest doctor is two hours away by mule or donkey, but there is a nurse living there.

The village has 662 acres of which 275 are publicly owned pasture and another 162 acres is in forest land. The latter has little value for lumber but does furnish fuel for the village with some use as a source of charcoal. The remaining 225 acres are crop land of which about one-third is being farmed at the present time.

The remainder would be farmed if there were enough animals to do the work and seed to plant afterwards. But at present the village has eleven animals with which to do its farm work. Six of these are oxen. Since these are individually owned, it leaves many families without a work animal.

The people of this little village are very eager to learn to help themselves. They have agreed to an experimental plot on their pasture land and will keep records on it. They also are going to experiment with hybrid corn on irrigated land.

F.A.O. Council Meeting

• John H. Reisner of Agricultural Missions, Inc., attended as an observer for the Commission on International Affairs of the World Council of Churches and the International Missionary Council, the 12th session of the Council of the United Nation's Food and Agriculture Organization, held in Rome this summer. Mr. Reisner also attended one of the sessions of the Roman Catholic International Congress on Rural Problems, also held in Rome.

The F.A.O. Council met for the first time in its new headquarters. Clarence J. McCormick, Under-Secretary of Agriculture, representative of the U. S. made a strong statement on U. S. interest in land reform throughout the world. He also said that non-governmental organizations in the U. S. were taking an active interest in F.A.O. and were voicing effective support for the future of the Organization.

The Council heard reports of an expanding program of technical assistance. F.A.O. has already sent many teams of technicians into under-developed countries for specific tasks, on the invitation of the nations.

English Visitor

• Lady Eve Balfour has been visiting the U. S. A. in the interest of organic farming and gardening. Lady Eve is a daughter of the second Earl of Balfour, and a niece of the distinguished Foreign Secretary. She studied agriculture at Reading University, England, bought a farm in Suffolk, and became the founder of the Soil Association. She has written a book, *The Living Soil,* which has been published in the U. S. A. and England.

Lady Eve felt that she had established a record for speed while visiting organic gardeners and farmers in America. She also sought in vain for a few head of purebred Alderney cattle, the original species from which Jerseys and Guernseys are descended. She would like to secure "one young bull and a couple of heifers," according to *The New Yorker.*

Diary of a Week in North Carolina

MARK RICH

• I arrived at Black Mountain and was whisked to the Assembly Grounds of the Presbyterian Church U. S. at Montreat, two miles away. Here in the mountain fastness the Presbyterians have carved out a little empire for summer conferences, and Montreat College.

When we arrived James D. Carr was outlining the eight-point program of rural work projected by his denomination for a group of thirty-five or forty rural ministers, representing most of the sixteen states in which the Presbyterian Church U. S. operates.

Boiling Springs

This morning at nine o'clock the Rev. Garland A. Hendricks picked me up for a 125-mile run to Charlotte. Garland made history as pastor of the renowned Olive Chapel Church, Apex, N. C. He now heads up the program of church-community development at Gardner-Webb College, Boiling Springs.

From Charlotte we drove about forty miles to Boiling Springs to see the college. Throughout the day, I was impressed with the recurrent use of the phrase, "the new south." I observed that it was used in at least four ways:

As we passed new houses, painted and attractive, Garland said: "This represents the new South."

Again as we stopped before a magnificent new structure of an open-country church it was remarked, "This is the new South."

While discussing a medical clinic to which white and Negro patients come without discrimination, it was observed "This is the new South."

Later we looked over a farm once run down but now fertile and productive. This evoked the same phrase, "This represents the new South."

I assume that "the old South" connotes poor rural housing, small box-like and uninspiring church buildings, segregation, poor health facilities and a ruinous, one-crop agriculture.

The "new South" conserves resources. It builds soil fertility, produces abundantly, wants the family well and attractively housed. It is building new schools and lifting standards of education. It is breaking down racial barriers. It is providing better health services. In the new South, the church plays a leading role as community center and community builder.

Montreat

Dr. Henry G. Bennett, administrator of the Point Four Program, came to Montreat for an evening address. Dr. Bennett gives the impression of a down-to-earth, practical and efficient administrator who keeps central the purpose of his agency.

He graphically and simply told us of the world's need in contrast to America's plenty. The Point Four Program was set up as a means of sharing American skills with undeveloped nations. It is not a give-away program. It helps nations to help themselves.

It should be said that Dr. Bennett has served for many years as President of Oklahoma Agricultural and Mechanical College. He is rooted in rural life and speaks the language of rural people.

Ridgecrest

This afternoon I walked part way to Black Mountain and all the way from Black Mountain to Ridgecrest, the home of the Southern Baptist Assembly. The distance of three miles, in the sun, was long enough.

This was the first meeting of southern Baptist teachers of rural church courses. About twenty were present. It was projected through the Home Mission Board by Dr. J. T. Gillespie. The Home Board is attempting to interest each of the colleges and junior colleges in providing instruction in the rural church field and to become an extension center for the churches in its area.

Obviously the group was feeling its way. Need was expressed for (1) a fellowship of those interested in rural church work; (2) a channel or medium for sharing information; and (3) coordination of research and pooling of resources for class-room work. The more advanced thinkers are wanting an emphasis upon a community-serving church.

Eight or nine out of the thirty southern Baptist colleges and junior colleges now offer at least one course in rural church work. The Extension Division of Howard University, Birmingham, Ala., is now serving pastors and Christian laymen through thirty-eight centers.

Swannanoa

Principal Bannerman, head of the Warren Wilson College, received us cordially. Two hundred youth come here to high school and junior college. Twenty-five per cent are from outside the immediate mountain area; some from overseas. All students work half time: farm work, in the shop, or services in buildings and dining halls. The net cost for schooling is $360 a year. Those who cannot pay that amount can earn it in the summer program.

Warren H. Wilson, after whom the school is named, was the Dean of American rural church leaders.

Montreat

A Home Missions executive said this morning: "With the rural minister, salary is a secondary thing. We can take care of that. The minister needs a sense of belonging to a movement. Building morale is our big job."

It has often been assumed that low salaries are a first cause for ministers leaving country charges. All ministers in earnest about their calling want to believe that the particular work they are doing is all important.

Gatlinburg

In Tennessee, near Gatlinburg we stopped at Pittman Center. Here at an isolated spot in the foothills of the Great Smokies, Dr. Robert F Thomas is carrying on his three-fold

work as doctor, principal of the school, and preacher.

Pittman Center is set on about 1,100 acres of mountain land. Farming, forestation and handicrafts are among its activities. *So Sure of Life,* by Violet Wood, tells the story of this mountain mission and its intrepid head. The book is published by Friendship Press, 156 Fifth Avenue, New York 10, N. Y.

Rural School Children

• The 12,000,000 children attending rural schools throughout the nation do not have a school program to fit their needs but have instead a carbon copy of curriculums developed in and for city schools. This was the opinion of the late Fannie Wyche Dunn, long time professor of rural education at Teachers College, Columbia University.

The 1951 Yearbook of the National Education Association's Department of Rural Education explains the extent and makeup of the rural population. In addition to those living in the open country, the term also includes families dwelling in all villages and towns up to 2,500 population. More than 12,000,000 children attend rural schools. Half of the nation's children are rural, in spite of the fact that the total population is predominantly urban.

"Rural education must be distinctive, because the community, the present living, the opportunities for active experiences are all rural," Dr. Dunn wrote in the Yearbook. "The rural child's development must be rooted in rural soil.

"A special problem of rural education is that it must point two ways. The country is the seedbed of the nation, for cities do not produce children enough to replace themselves. It is estimated that not more than a fourth of the children born on farms can hope to find their life work in agriculture. Another fourth may make their homes on farms if they find some other part-time occupation to supplement farming. But half of the rural youth must move cityward, both for the sake of their own futures and for that of the city and the nation."

"Rural Ministers of the Year"

• The *Progressive Farmer* and Emory University School of Theology have given recognition to 1951 "Rural Ministers of the Year," as follows:

Alabama. M. Lockhart, Baptist Church, Wetumpka, R.F.D. "A man of faith and courage who sold his farm and gave himself to the rural ministry . . ."

Arkansas. John E. Evans, Baptist Church, Waldron. "For twenty-four years a rural pastor . . . cooperates with fellow pastors . . . leader in civic affairs . . . chairman of a Soil Conservation District . . ."

Florida. Jack Waldrep, Methodist Church, Blairsville. "Jeep-riding circuit rider of ten churches in mountains of North Georgia . . ."

Kentucky. T. W. Spicer, Baptist Church, Route 2, Nicholasville. "Leader in bringing about an integrated community by means of the church . . ."

Louisiana. Alexander Bartus, Presbyterian Church, Albany. "Preacher, editor, teacher, farmer, book-keeper, community builder, in part describes activities. . . ."

Mississippi. F. M. Kincaid, Presbyterian Church, Booneville. "Has completely rejuvenated both building and organization . . . constantly working in all causes for betterment of town and rural communities . . ."

North Carolina. Dumont Clarke, Farmers Federation, Asheville. "For twenty years director of religious activity of this farmers' cooperative . . . has worked unceasingly for the Lord's Acre Movement. . . ."

Oklahoma. Alton M. Hawkins, Nazarene Church, Hollis. "Under his care churches have always shown steady increase in membership and activity. . . ."

South Carolina. John V. Murray, Jr., Methodist Church, Ridgeville. "Pastor of four churches and has for years taken particular interest in betterment of rural conditions in his parish. . . ."

Tennessee. Vernon Bradley, Dale Hollow Larger Parish, Monroe. "He had helped merge churches, strengthen churches and train rural laymen for church leadership. . . ."

Texas. J. R. Kidwell, The Methodist Church, La Pryor. "He is outstanding because of his untiring efforts to raise the level of rural life to make the farm and village the greatest place on earth in which to live. . . ."

Virginia. R. G. Hutcheson, Old Providence Rural Parish, Louisa. "Teacher and minister before being called to head up a training program in his parish in cooperation with Union Theological Seminary. . . ."

West Virginia. Rev. W. W. Harvey, The Methodist Church, Rowlesburg. "His father was the first farmer in West Virginia to practice strip cropping . . . served as pastor and promoted first Land Use Day in West Virginia."

Migrant School "Graduates"

• Hamilton, N. Y.'s summer school for migrants held commencement exercises this year. Hamilton's twenty-one pupils are the sons and daughters of some of the migratory laborers upon whom the farmers in the Utica area depend for help to harvest their crops.

The summer school is part of the national migrant program of the Home Missions Division of the National Council of the Churches of Christ in the U.S.A. It has been watched with solicitous interest by both state educational authorities and federal child labor officials.

Probably never again will these children receive so much attention at a commencement. Members of the state Migrant Committee, sponsored jointly by the New York State Council of Churches and the National Council of Churches, civic leaders of Hamilton and Poolville, officials of the State Education Department and the National Council of Churches were invited.

Probably the proudest persons present as the first summer school for migrants in New York state came to a close were the teachers: Miss Eleanor Seaton (also the principal) of Rhode Island; Mrs. Genevieve Randle of Mississippi; and Miss Louise Smith, a student in religious education at Scarritt College, Nashville, Tenn.

Monsignor Ligutti Travels Again

• The Rt. Rev. Msgr. L. G. Ligutti, executive secretary of The National Catholic Rural Life Conference, has been in Europe again—this time for the International Catholic Congress on Rural Life Problems. Excerpts from his letters, written while traveling around "the continent," are given below:

Lisbon

Portuguese hospitality is most highly appreciated. Yesterday I was on the go from 8:00 A.M. to midnight. This is a countryside chiefly of small landowners, rather hilly, some of it very lime-stoney in geological make-up. The grape vines are pruned close to the ground.

I have just come in from a visit to a splendid agricultural station. There I met scientists and attended a brief session of an FAO meeting on forestry.

I want to visit Portugal again and go to the out-of-the-way places forgotten by history and they, in turn, oblivious of men. I want to walk around the northern part of the nation where the rainfall is very heavy and the farms have been subdivided into unproductive units. I would like to drive about among the parched countryside of the South where extremely large farm units are operated by absentee landlords.

Madrid

The Barajas airfield introduced me to Spain, with FAO officials as a welcoming committee. The scars of the internecine revolution are still to be seen.

As in Portugal I have received here the most cordial hospitality. I visited the Department of Agriculture, went out to see one of their resettlement projects, located on the former royal estate of the kings near the Tajo river. It's an attempt at doing something with poor people and very poor land. The usual difficulties of colonization are being experienced. In the new village I met a priest who functions as spiritual advisor, peacemaker and school teacher for the boys. He receives the princely pay of $20 a month, living quarters and the use of one acre of land. That's the lot of practically everyone in Spain.

Spain is no rich country agriculturally—poor soil and low rainfall. Furthermore they are not using well enough even what they have. So with a five-year drought, a rebuilding program, a U.S. ostracism, Spanish people are suffering. The late strike wave is not political. It's plainly hunger strikes—low wages, high prices and a scarcity of needed goods. Many capable and willing men have to hold at least two jobs to make a half-way decent living. Most people don't want too much—some work, a little bread, a prayer and a smile. Why should not society arrange to satisfy such humble requests? The blood-stained hills of '36 and '39 are now waving wheat fields; the University buildings are a new type of fortress. It can be done.

Rome

It's three and one-half hours from Madrid to Rome, non-stop flight. I spent most of this afternoon in the Catholic Youth headquarters. The get-out-and-vote young men and women were just coming back on trains and busses. Italy cannot go Communist by a mere turn of ficklest fortune—not as long as she has young people like the ones I saw this afternoon.

We have just closed our active work in the International Catholic Congress on Rural Life Problems. Representatives of twenty nations participated. About two hundred and fifty took in at least part of the sessions; one hundred and fifty were there throughout and were extremely active.

This congress business was no easy job. When, at the closing session, I was called on for a few words, I just said that it was a dream come true. Some of my dreams have had a habit of taking life, walking and talking. Thank God, this is one. I am a firm believer in the adage, "Where there is a will, there is a way." You can do it if you want to.

And so they came from near and far. Nations are interesting, personalities even more.

There were ten commissions; each had a *rapporteur,* the speaker who read the main paper and who led in the discussions. Seriousness and earnestness were dominant. French and English were the official languages although Italian was also used.

The distance from Rome, about fifteen miles, the coolness of the spot, the swimming pool, nice rooms, good food, all contributed to the unusual success of the International Congress, which was a tremendous achievement.

Finally, the Angelus bells rang out from the village towers. We had listened to the reading of the final reports. Then we sang the Credo, and the echo of song reached yonder side of Lake Albano. "Et homo factus est," we genuflected, humble in faith, proud in conviction.

Our group began dispersing early and fast. After the Rural Life Congress was but history much hard work had to be done. To draw up the final version of the Commission's findings, to coordinate, expunge the repetitious, clarify the obscure, search for phraseology that will satisfy even the impatient, and above all express the mind of the participants, has been no easy task.

Let's hope we are not hoping for too much when we dare call the declarations the Magna Charta of the Catholic Rural Life Movement the world over. We are already planning to make it the basic statement for regional and national meetings. We intend to reiterate that the problems of the world today are the problems of the land and the people on the land.

Whittier is Quoted

• Senator Charles W. Tobey, New Hampshire, who is at home in country churches, recently cast a spell over a sensational hearing in connection with the Senatorial investigation of organized crime. Senator Tobey interrupted a witness to read from John Greenleaf Whittier's poem, "Problems,"

"But solution there is none,
Save in the rule of Christ alone."

S.I.M.C.

• Five Lutheran congregations in southern Iowa have formed the Southern Iowa Mission Council. The churches belong to the American Lutheran Church and the Augustana Lutheran Church. The S.I.M.C. is governed by a committee of five pastors and five laymen. The National Lutheran Council has advisory representation through its rural consultant and district officers of the two denominations are ex-officio members of the Council.

The objectives are: 1. To strengthen each parish; 2. To develop lay leadership; 3. To foster Christian fellowship and missions; 4. To work together to win the whole area for Christ.

S.I.M.C. has called a full-time area parish worker. While the parish worker spends definite periods in each parish, the cooperative effort provides service to the entire area. A central office has been established.

Through this service aid is given in developing church leadership, parish education, and programs of auxiliaries. The parish worker conducts vacation Bible School institutes, and conducts leadership institutes, assists congregations in setting up institutes, and conducts leadership institutes. All of which is told in a circular, "Together We Sow," distributed by National Lutheran Council, Division of American Missions, 327 South LaSalle Street, Chicago 4, Ill.

Study Guide on Missouri Valley

• The Extension Division, University of Nebraska, Lincoln, has issued a study guide entitled, *Missouri River Basin Development Program,* prepared by Otto G. Heiberg, of the University faculty. It is stated that the development of the river valley immediately affects the lives of over 7,000,000 people in ten states. The booklet is for community groups that wish to understand the program and its many ramifications. Questions for discussion and source materials are given. Audio-visual materials and literature are listed.

Agricultural Publications

• Jonathan Forman, vice president of that great laymen's organization, Friends of the Land, and a practicing physician at Columbus, Ohio, writes about available publications in a recent issue of *Soil Conservation.* He says, in part:

"Friends of the Land publish two quarterlies, *The Land* and *The Land News. The Land* is one of America's most beautiful and inspiring magazines, expertly edited by Russell Lord. *The Land News* is a news magazine of the style of *Newsweek* and *Time,* which brings a report of what is going on in the field with special reference to soil and water conservation, restoration of soil fertility and their relation to animal and human health.

"Last year the Friends of the Land Board of Judges for book selections selected that delightful book of Aldo Leopold, 'Sand County Almanac' and J. Russell Smith's 'Tree Crops.' We now have one that everyone should read . . . 'Big Hugh,' by Wellington Brink. 'Big Hugh' is the story of the life and work of Hugh H. Bennett, the Chief of the United States Soil Conservation Service."

Apricots Help Build Church

• Dried apricots, hard work and plenty of faith were some of the ingredients used to build a new Methodist church at Los Altos, California. Betty Thompson tells the story in the fall issue of *The Pastor's Journal,* organ of the Methodist Church.

It seems that the people of Los Altos wanted a church and a pastor. A fruit processor who wanted to help in the project "agreed to give them half his apricot crop for the picking." The art of preparing apricots for drying was quickly learned, Miss Thompson reports, and the people "found themselves owners of twenty-nine and a half tons of dried apricots which sold for $1500.

For three months the congregation worshipped outdoors, then a modern church building of redwood was built which has a seating capacity of 300. The Rev. Charles W. Cox is pastor of this great rural church, now numbering 150 members.

Gospel of the Soil

• A 95-page booklet dealing with the land policy program of sixteen representative rural churches throughout the country has recently been written and published by Ralph A. Felton, Drew Theological Seminary, Madison, N. J.

Dr. Felton calls this study "A New Gospel of the Soil," for it tells the stories of rural churches of varying denominations that have helped their young people secure farms and homes, have promoted father-and-son partnerships, and have significant programs of soil conservation. One of the churches "locates farms that are for sale, appraises the land, gives advice, helps to secure purchase money, helps its young couples to rent or to buy farms and supervises their farm practices. All of this is done without one cent of expense to the young families," writes Dr. Felton.

This statement is indicative of the program of all the churches mentioned in conserving their youth and helping to care for their families.

"A New Gospel of the Soil" may be procured from Dr. Ralph A. Felton for 40 cents per copy; 100 copies for $30.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Fletcher of Madeley

EZRA S. TIPPLE

• No age or country has ever produced a man of more fervent piety or more perfect charity than John Fletcher; no church has ever possessed a more apostolic minister. He was a man of whom Methodism may well be proud, as the most able of its defenders; and whom the Church of England may hold in remembrance as one of the most pious and excellent of her sons. To say that he was a good Christian is saying too little. He was more than Christian; he was Christ-like!

Early Life

This remarkable man, although an English parish priest, was not an Englishman. He was born in Nyon, Switzerland, some fifteen miles from John Calvin's city, Geneva, the cradle of the Reformation. Fletcher never talked much of his ancestry, nor of the fine old baronial hall above Lake Leman, in which his father, at one time an officer in the French army, lived.

Fletcher's boyhood was spent in a beautiful home, superbly situated. "The house where I was born," he wrote "has one of the finest prospects in the world."

Oliver Goldsmith went to Holland once to teach the Dutch English, without himself knowing a word of Dutch. Fletcher, speaking only French, came to England in 1752 for the sole purpose of learning the language, and in an incredibly brief period he had acquired such skill in its use that he obtained a position in a family of influence, living at Tern Hall in Shropshire, the head of which was later to place this Swiss tutor in the parish which was to be the scene of his life work. It was all very strange. God does move in a mysterious way!

Evangelical Revival

The England into which Fletcher came to learn English was at that time in the very midst of that remarkable evangelical revival which was destined to kindle fresh altar fires all over the land. John Wesley had long since entered upon that unparalleled itinerant career which was to take him to every town and hamlet in England; and such other "evangelicals" as Grimshaw, and Romaine, and Rowland, and Hervey were producing really extraordinary effects by their open-air preaching.

Fletcher was ordained in 1757, receiving deacon's orders from the Bishop of Hereford, and priest's orders on the following Sunday from the Bishop of Bangor, in the Chapel Royal at Saint James, London. Henceforth Fletcher was to have close relations both with the Church of England and with the Methodist movement, as so many clergymen did in that wonderful spiritual awakening. Fletcher speedily became a great favorite with the Wesleys, and between him and Charles Wesley there grew up a beautiful friendship, which continued until Fletcher's untimely death.

Madeley

Fletcher's choice of Madeley rather than a much more desirable living was characteristic of the man. His patron one day offered him the living of Dunham. It had never occurred to him that it would not prove an acceptable gift.

"The parish," said he, "is small, the duty light, and the income good —four hundred pounds per annum, and it is situated in a fine, healthy, sporting country." But Fletcher was not looking for this kind of an opening.

"Alas!" he replied, "alas, sir, Dunham will not suit me. There is too much money and too little labor."

"But," said his benefactor, "few clergymen make such objections. Is it not a pity to decline such a living, especially as I know not where I can find you another? Would you like Madeley?"

"That, sir," said the zealous young preacher, "would be the very place for me."

And so the matter was arranged, and Fletcher had no occasion to be dissatisfied either with the amount of the work, or with the size of the income, the former being abundant, and the latter amounting to barely twenty-five pounds per year. Thus, October 17, 1760, John Fletcher became vicar of Madeley, a relationship which was to continue until his death, twenty-five years later, August 14, 1785.

Madeley is in Shropshire, in the west of England, near Wales, a journey of nearly three days by coach from London. Whoever made the journey found a town beautifully situated in a winding glen through which flows the Severn River. The church was not an attractive one—it was long ago demolished and the one now standing built.

The parish included Coalbrookdale and Madeley Wood, noted for their coal mines and their iron works. Aside from these, Madeley seems to have been remarkable in Fletcher's day for little else than the ignorance and profaneness of its inhabitants. It was surely a benighted place to which he came, though the situation there was no worse than elsewhere in England. Appalling indeed were the conditions of rural and urban life in England in the eighteenth century!

In Madeley as everywhere the external forms of religion had long been held up to ridicule. The people almost never went to church. The ordinary congregation was discouragingly small, and, what was worse, nobody seemed to care.

Pastoral Duties

In return for the "living of Madeley" Fletcher gave a life to the people. He sought them out. He went "into their pits and forges." He put on the dress of a miner, and was lowered into the mines where he worked with the men and exhorted them with tears.

Fletcher's pastoral labors were incessant. Early and late, without regard to weather, now on horseback, and now on foot, he went his daily

rounds. He ate little, seldom taking any regular meal except when he had company.

Fletcher's preaching was too direct to please his parishioners; his pastoral labors were too personal; the questions which he asked were too troublesome; the course which he marked out was too straight. Soon the parish was in a turmoil. A clergyman living in Madeley openly declared war upon him by pasting on his church door a paper in which he charged him with rebellion, schism, and with being a disturber of the public peace. The owners of the public houses raged against him. Some of the leading farmers and most of the respectable tradesmen wanted to turn him out of his living. Others called him a Jesuit, and still others used more obnoxious terms.

Yet soon his preaching and his work began to attract much attention. Not only was his church filled, but scores who could not find room in the church stood in the churchyard, and listened to his impassioned appeals.

Historic Midway Church, 1792
Midway, Georgia

Photo by David W. Corson
A. Devaney, Inc., N. Y.

Friends

Fletcher's relations to the "evangelicals" of the eighteenth century were very intimate. So great was Wesley's regard for him that he selected him for his successor, and in January, 1773, wrote to him a memorable letter in which he makes known his choice of the man upon whom his mantle shall fall. In this letter he speaks of the amazing work which God had wrought in Great Britain in less than forty years, and how it was spreading in America. He states, though, that people are saying that "when Mr. Wesley dies, all this will come to naught," which he says "may happen unless a competent successor is found."

He then describes the kind of a man his successor ought to be. "He must be a man of faith and love, and one that has a single eye to the advancement of the kingdom of God. . . . But has God provided one so qualified? Who is he? Thou art the man!" This letter is in every respect a remarkable one, and indicates as nothing else could Wesley's judgment of the Vicar of Madeley. But in the providence of God, Wesley lived to preach his "designated successor's" funeral sermon.

Gift of Expression

"Fletcher wrote like a scholar and like a gentleman, and what is better than either, like a Christian," Overton says. For six years he shut himself up in Madeley that he might have time to write. Everything had to give way to this great purpose—except his pastoral duties, and with these nothing was ever allowed to interfere.

Fletcher's devotion to the people of Madeley was complete. He lived for them and for their children. Their concern was his concern.

Country preachers are not of necessity provincial. A man of the broadest culture and sympathies, Fletcher was interested in the affairs of the nation as well as the daily round of parish duties.

Unlike Beecher, who once replied to an inquiry as to his health that he had more of it than he knew what to do with, Fletcher for years had great "bodily weakness," and at times his condition was such as to awaken the gravest fears.

When he was fifty-two years of age, Fletcher married Mary Bosanquet, ten years his junior. Later coming into possession of a small fortune, she dedicated it and herself to good works, and for many years was known as one of the elect women of the evangelical movement. Their marriage proved a singularly happy one. They worked together for the well-being of the Madeley flock until Fletcher's death, August 14, 1785,

after which she continued to reside in the vicarage and was a blessing to the country parish in which her husband had lived and labored.

—From *Some Famous Country Parishes,* reprinted by permission of the Estate of Ezra S. Tipple

Vermont's Friendly Towns

• This year 1,000 invitations came from as many homes in sixty friendly towns of fourteen counties of Vermont to the *New York Herald Tribune,* which send New York city children in need of country sunshine to hosts in the North.

Ministers in the towns organized the reception committees along the routes to greet the 1,000 needy children and send them to rest and play and work in Vermont.

Many children were happy to return to homes they had visited before. The children may stay for "at least two weeks" and the visits to friendly towns are big events in their lives.

The *Herald Tribune* recounts that the number of invitations from Vermont has increased steadily during recent years.

Helping Young People

• The Town and Country Department of the Evangelical and Reformed Church has published a proposed policy for its denomination on "Helping Establish Young Couples on Farms or in Business." Prepared for the department by its secretary, Claude J. Snyder, this presentation is "recommended for use by rural pastors and laymen."

The need for a denominational land settlement policy is clearly set forth in this pamphlet, and this is followed by a presentation of effective ways and means of operation and promotion.

The booklet may be procured from the Town and Country Department, Evangelical and Reformed Church, 1720 Chouteau Avenue, St. Louis 3, Mo., for 10 cents per copy; 5 or more copies, 8 cents each.

Church Farm School

• More than ninety boys between the ages of ten and eighteen—all from broken homes—are at present enjoying the opportunities of an all-round education at Church Farm School, Glen Loch, Pa.

Forth, official publication of the Protestant Episcopal Church, recently presented an article about the history and achievements of this school. Written by Betsy Mueller, a staff writer, and entitled, "This is a Swell Place to Live," the article portrays the physical setting, activities and spirit of Church Farm School.

Church Farm School was founded in 1917 by the Rev. Charles W. Shreiner, an Episcopal clergyman, who was early imbued with the desire to establish a farm school, centered around the church, for boys whose home life had been disrupted through death or separation of parents. Starting with fifteen boys (more than 225 have since graduated from C. F. S.), Mr. Shreiner is now affectionately known to his boys as "The Colonel."

With 700 acres of rich, rolling land, a large dairy herd, 300 hogs and 5,000 chickens, the school provides plenty of farm work for its boys, who also have ample opportunity to learn such trades as carpentry, house painting, plumbing, and mechanics. Vocational training in printing and horticulture are conducted for boys who do not seem adapted to farm work.

Boys of all faiths are enrolled at the school, but most of the boys wish to be confirmed in the Episcopal Church before they graduate.

Negro Minister is Conservationist

• Thirty-three Negro farmers, led by their minister, the Rev. W. M. Worley, are participating in a community drainage project in the Berkeley County, S. C., Soil Conservation District. The farmers themselves pay a portion of the cost. The farmers expect to improve road and health conditions, as well as the soil they cultivate, it is related in *Soil Conservation* of the U. S. D. A.

Parish Papers

• Yesterday I read a number of parish papers. There were some that were very good; but one, good in most respects, did not carry the name of the pastor! It seems to me that there are three things needed, by way of identification, for every parish paper: name of the church, its location, and the name of the pastor.

What other requirements are there for a good parish paper? These should be borne in mind by every clerical editor as he tries to produce a medium which will serve as an educational, inspirational and propaganda tool:

1. Paper should have attractive appearance, easily readable, and on good grade of paper. A mimeographed page, 8½ by 11, is much preferable to the longer legal size.

2. Every issue should find things in the church program which are commendable—persons, activities, and organizations.

3. Give an inclusive coverage of the program—even if an organization is going contrariwise, it should have something of publicity.

4. Use the "we" spirit as much as possible and reasonable. The mistakes and successes are mostly mutual, and the "harness" must quite evidently be fitted to pastor and people.

5. Give only moderate amount of recognition of disappointments regarding attendance, participation in program, dragging finances, or cooperation in activities.

6. The parish paper is valuable in educating toward desirable gains in the local program. The pastor ought to know what parts of the program should be expanded and what preparatory education is needed for his people.

7. Maintain an optimistic spirit —no one is attracted to a pessimistic person or organization.

—From *The Party Line* of the Evangelical & Reformed Church

Rural Electrification

• "I am convinced that the coming of low-cost electric power to the farm is as dramatic as that which took place in the development of the tractor and allied machinery," Claude R. Wickard, Rural Electrification Administrator, recently reported.

Wickard told the Committee on Agriculture of the House of Representatives that the shorter time required to do farm chores with electricity enables the farmer to spend more time in the fields using improved machinery.

Farmers, he said, have come to depend on electricity for their operations. He said REA borrowers distributed nearly four times as much power last year as in 1945 and twenty times as much as in 1940.

Farm Foundation

• The Farm Foundation, Chicago, has issued a booklet, *Reaching the Grass Roots—An Investment in Enduring Values.* It tells about the origin of the Foundation, recording the contributions of Alexander Legge and Frank D. Lowden. The objectives of the Foundation, the operating policies, the current program, are all outlined. There is a section, "What the Foundation Attempts to Avoid." For example, the Foundation does not sponsor or oppose legislation in the making, but it has studied the effects of legislation. "The Foundation has no axe to grind on its own account and will not turn the grindstone for those who have."

Friendship Gift

• A shipment of 300,000 vitamin capsules, a friendship gift from three American agencies working in India (Church World Service, American Friends Service Committee and the War Relief Services of the National Catholic Welfare Conference) has been presented to Mme. Ramji Ram Saksena, wife of the India Consulate General in New York. The shipment of vitamins was flown to India where they will be distributed among children suffering from malnutrition.

The Barberry-Bush

The bush that has most briars and bitter fruit,—
Wait till the frost has turned its green leaves red,
Its sweetened berries will thy palate suit,
And thou may'st find e'en there a homely bread.
Upon the hills of Salem, scattered wide,
Their yellow blossoms gain the eye in Spring;
And straggling e'en upon the turnpike's side,
Their ripened branches to your hand they bring.
I've plucked them oft in boyhood's early hour,
That then I gave such name and thought it true;
But now I know that other fruit as sour
Grows on what now thou callest *Me* and *You;*
Yet, wilt thou wait the Autumn that I see,
Will sweeter taste than these red berries be.

—Jones Very

Prayer in Autumn

• Blessed be Thou, Father of all mercy, who continuest to pour Thy benefits upon us. Age after age the living wait upon Thee, and find that of Thy faithfulness there is no end, and that thy care is unfailing and unwearying. We praise Thee that the mystery by which we are compassed about is a mystery of Infinite Goodness. Thou has preserved us through the fourfold year, and bestowed again the plenty of harvest. We would not witness and enjoy Thy bounty in vain. Build Thine altar in our hearts. O make Thy goodness health and strength unto us, that we may be dutiful and holy. *Amen.*

—John Hunter

CHURCH BUILDING LITERATURE
For a list of more than 100 items of literature provided by the Bureau of Church Building and Architecture, send a card to
E. M. CONOVER, Director
Room 808
300 Fourth Avenue, New York 10, N. Y.

Group Farming Research Institute

• The Group Farming Research Institute, directed by Henrik F. Infield, has issued a pamphlet describing the first ten years of its work.

Founded in 1941, under the former name of Rural Settlement Institute, the first activity of the Institute consisted "in a field study of cooperative farms in the U.S.A. . . . The data obtained from the study yielded material for several publications."

During the war years studies were necessarily discontinued. At the end of the war the Institute became incorporated and changed its name to The Group Farming Research Institute. Since then studies have been made of the cooperative farm development in the United States, in Canada, and other countries.

Books which have been published by the G.F.R.I. include "Cooperative Living in Palestine," "Cooperative Communities at Work," and "Cooperative Group Living," by Henrik F. Infield, director of the Institute.

In the spring of 1949 the Institute began to publish its Bulletin, *Cooperative Living,* edited by Mr. Infield. A field study of French communities of work is now under way.

"Farmers Speak"

• The Council for Social Action of the Congregational Christian Churches has recently published the results of a new study, entitled "Farmers Speak." This summary represents a compilation of pronouncements on farm issues of three national farm organizations—American Farm Bureau Federation; National Grange; National Farmers Union—as compared to the Agricultural Policy statements of the Council for Social Action. It was prepared by the Rev. Shirley E. Greene, Agricultural Relations Secretary for the Council.

Issues covered in the summary include those on soil conservation, agricultural cooperatives, farm labor and some federal programs. The booklet may be procured from Mr. Greene at Merom, Indiana, for 15 cents per copy.

Off for Japan

• Paul Rusch, a native of Kentucky, who taught economics at St. Paul's University, Tokyo, for seventeen years, has been visiting in the U. S. A., and has returned to Japan where he will direct a rural project. He has headed for a region one hundred miles north of Tokyo, and taken with him a bull, four heifers, a tractor and thirty-six tons of clothing. He is quoted as saying that the communists are there with a program, and he is going to demonstrate a real way of life, including agriculture. He will have 350 acres, a public health project, a 4-H club, a library, and a church. Mr. Rusch is a member of the Brotherhood of St. Andrew, Episcopal lay organization.

CARE Sends Tools to Greece

• When the first $10 farm-tool package was presented by CARE to five families in the mountain village of Moules, Greece, all sixty-five village families gathered to watch. One of the recipients, saying he could not use all the tools (pitchfork, weeding hoe, mattock and shovel) in one day, offered to share any of them with his fellow villagers.

On the spot, a commitee was formed which would roster out the tools as needed by the farmers in the village. This pattern was followed in each of three other villages where twenty-nine packages of tools were delivered.

The Inter-Church Service Committee is helping these villagers by conducting agricultural experiments in hybrid seed corn and land reclamation.

Besides the hand tool packages, CARE has a $17.50 plow package which can be sent to farmers in India and Pakistan as well as Greece. The packages were devised by CARE to help increase food production in food-short countries and have been endorsed by representatives of the National Grange, the National Council of Farmer Cooperatives, the Farmers Union and the Cooperative League of the U.S.A.

Rural Book Clubs

• The Farmers Book Club was organized in 1950 by the Devin-Adair Company, 23 East 26th Street, New York, N. Y., book publishers who specialize to a considerable extent in agricultural titles.

Instead of sending a general interest book a month to subscribers, the Farmers Book Club offers members a choice of two or three books on specific rural problems six times a year, and a free book is given with every fourth book.

Devin A. Garrety, President of Devin-Adair, is editor in chief of the Farmers Book Club; Robert West Howard, lecturer and writer on rural problems, is associated with Mr. Garrety as organizational and editorial consultant. Since its inception the Farmers Book Club has shown a steady increase in membership month by month.

During the summer of 1951 another rural book club was started —this time for rural ministers. It happened at the in-service summer training school for rural ministers, held at Emory University, Georgia, where Robert West Howard conducted a seminar on rural reading before two hundred country ministers.

All of the ministers who attended this institute evinced such absorbing interest in the rural reference books that Mr. Howard used to demonstrate his seminar that he presented them, in the name of the Farmers Book Club, as a nucleus of a circulating library. This was the start of the Rural Minister's Book Club. More books have been added to the collection since then, among them review copies from Mr. Howard's collection.

The Rev. James W. Sells, Extension Secretary for the South Eastern Jurisdiction of the Methodist Church, with headquarters at 408 Wesley Memorial Building, Atlanta 3, Georgia, will be glad to furnish further information about the Rural Minister's Book Club to those who desire it.

Descriptions of these clubs have been published in recent issues of *Publishers' Weekly*.

Evangelical and Reformed Convocation

• On September 5-7, the Lancaster Theological Seminary was host to a convocation of town and country pastors of the eastern area of the denomination. The aim was to have a delegation of at least one auto load from each of the thirteen synods. The total registration was 92 with eleven synods reporting.

In addition to the registered delegates, there were eight program participants from other denominations, including M. E. John, Shirley Greene, Ira Moomaw, Lauris Whitman, Ralph Felton, Thomas Tripp, and Mark Dawber. Addresses treated "The Rural Church and the Family Farm," "The Church's Stake in Rural Life," "The Country Minister Views His Church," "The Pennsylvania Rural Church Survey," "The Challenge of the Rural Non-Farm Population," and "The Country Church and the Country School."

Six interesting parish stories were told concerning a Lord's Acre Project, Building a Parish Program, Young People's Work, an interesting pilot project, a successful brotherhood, and the program of a synodical town and country church commitee.

The discussion seminars were greatly enjoyed. They gave attention to finances, small discussion groups, evangelism and leadership preparation in the rural church. Another seminar considered the union church, quite prevalent in eastern and central Pennsylvania.

The rural convocation was quite successful and marked a real advance in the denomination.

Grandma Moses Wants Party at 100

• Grandma Moses recently celebrated her 91st birthday with her family, which now includes 17 great-grandchildren. She insists the next celebration will be when she's 100.

The lady works every day on her paintings of rural scenes at her home in Eagle Bridge, N. Y.